

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Keeping Good Company. It is well enough for a man, as well as a boy, to have a care for the company he keeps. Every father of care and character, advises his boys to keep good company or stay at home. That same advice is worth considering by the fathers in North Carolina in connection with the election on May 26th.

Have those who anticipate voting "For the manufacture and Sale of Intoxicating Liquors" considered who their leaders are, and who are the most ardent advocates of their cause? It is worth while to consider.

Chiefest among all, and foremost, are the saloon keepers, bar tenders, and their hired agents, of Wilmington, Salisbury, Winston-Salem and Reidsville. Then as a close second to these on the band-wagon are the distillers and ex-saloon keepers who have been put out of business by the prohibition movement in the State. Mixed with these are a few broken down and sour politicians who have wanted place and are mad because they did not get it. Understand us. These are the leaders of the anti-temperance fight in North Carolina. Does any Christian man, who advises his sons to keep good company, wish to be found in a following like this?

Or put it further. Have you heard of any good, devoted honest man in the State leading the anti-temperance forces to a convention or assembly? And have you heard of such an assembly being opened with prayer and conducted with praise? Or, have you anywhere heard any man pray for the triumph of intoxicating liquors in North Carolina on May 26th? Hardly.

On the other hand: The Governor of the State, the three avowed candidates for the governorship, both United States Senators, two ex-governors, the federal district court judge, the congressmen, circuit court judges, ministers of every denomination, the churches and Sunday schools, all the good and fine women—

here is the company lined up "against the Manufacture and Sale of Intoxicating Liquors," and they are asking God's blessing every day upon the movement in which they are engaged.

Do you think Christian men will follow the leadership of saloon keepers and distillers on May 26th, rather than keep company with the noblest, best and purest men and women in the State on that day?

State Sunday School Convention.—The North Carolina State Sunday School Convention which met at Burlington Tuesday, Wednesday and Thursday of last week was enthusiastic from start to finish, was largely attended, and must result in untold good to the schools of all denominations in the State. Messrs. Tullar and Meredith, of the well known music firm of that name came from New York to lead the song. This they did in a most soul-stirring and inspiring manner. Mr. Pearce of the International Committee came from Chicago to deliver several addresses on practical Sunday school work; all of which addresses were suggestive and helpful. Rev. B. W. Spillman, the distinguished worker among the Baptist schools of the South especially, came from Kinston to deliver addresses on 'Jesus a Teacher' and other topics all of which addresses were heard with much profit. President Poole of Wake Forest delivered a most scholarly and thoughtful address on "Children," and President Winston of the A. and M. College at Raleigh delivered a powerful address on Temperance. These were the leading addresses, though in addition much valuable conference work was done and many valuable plans and resolutions were offered, discussed and adopted. Forty-two counties in this State are now organized, and the company of visitors and delegates to the State Convention was a cultured and fine looking one indeed. There must have been more than 500 delegates present. These with visitors more than taxed the capacity of the largest hall in Burlington. The meeting place was appointed for the Christian Church. This overflowing and proving inadequate, the opera house was called into requisition. This proving inadequate, the last meeting was held at three different places,

the program at times being repeated.

It was indeed a great gathering of great and good men and women of all denominations working together for the good and growth of the Sunday-school.

The Burlington people entertained the Convention in most hospitable and regal fashion.

Go Tell My Brethren—The world looks with joy and delight to those periods which celebrate great events in the life of our Savior. Even now when all nature is being resurrected from the grasp of winter our hearts turn with gladness to the one Resurrection of the ages. There is no wonder. For in His resurrection is the world's hope, nay, more, the world's heart and the world's devotion.

Just after our Savior had risen, He sent this message, by the two faithful women, to His disciples: "Go tell my brethren." Here, for the first time He calls His disciples "brethren." This He does to assure them, in spite of their cowardly desertion, that He loves them and cares for them still. He has no ill will or resentment for their shameful treatment. Heretofore He has called them friends; now, after their ungrateful desertion, He calls them by the tenderest of all terms—brethren. Only the Son of God could have done that. Are you surprised that we rejoice in the resurrection event and period?

"Go tell my brethren" is God's message to man of love and of forgiveness. This is the Easter greeting.

The apostles had not acted as brethren should; far from it. In the hour of His greatest need and suffering they had deserted Him.

But now He forgives their weakness, their cowardice, their denial, and is not "ashamed to call them brethren." Who can fathom the depths of a love such as that?

What a message of sweetness and comfort to a conscience-stricken company as were the apostles now.

As men tell the message of hope and cheer and forgiveness and love, remember it is the message of our risen Lord to a world that needs Him, and is forever lost without Him. This is the message of this Easter time.

HISTORY OF COWAN CHRISTIAN CHURCH.

The beginning of the history of this church is to be found in a far distant state, and in another denomination. In April, 1883, I received my first pastoral charge when the president of the Maryland Conference, Methodist Protestant Church, appointed me to the Amelia Mission in Amelia county, Va. This mission consisted of one church called Liberty, in the southeastern part of the county, which had been in existence for about two years, and had a membership at the time of about fifty. During the greater portion of the conference year I also served the Oak Grove church, Surry county, and the Salem church, Prince George county, Va., these two churches constituting Surry circuit. At the next conference, April 1884, the Surry circuit was otherwise supplied, and I was returned to the Amelia Mission. Liberty church required my service twice a month, and I began to look about for places in which to occupy the balance of my time. A couple of tentative appointments were made, but which did not at that time materialize into permanent work. But during the summer I received a letter advising me that some Methodist Protestants had settled in the adjoining county of Chesterfield, and requesting me to look after them. I at once entered into correspondence with these people, and made an appointment to preach for them. On a day in July a member of Liberty church conveyed me to Amelia C. H., where I took the train for Hallsboro, in Chesterfield county, where I was met by Bro. Lewis J. Waltman, who conveyed me to his home, about five miles distant. There I met his wife and brother, and that night preached to them and a few others in Mt. Hermon Baptist church. These people had recently moved to this place from Pennsylvania, and had bought a large plantation. Finding no church of their own denomination near them, and not wishing to become Baptists, they encouraged me to visit them again. I therefore went to Chesterfield again in August, traveling by horseback across the country, and preached on the fourth Sunday in the Bethel Baptist Church. Again on the fourth Sunday of September I was at the same place and preached and this time met others who were members or who were willing to become members of the Methodist Protestant Church. Bro. Wallace E. Waltman took me in his buggy, and together we visited several families who were newcomers to this portion of the country, and all of whom were without a church home. Nearly all of them were origi-

nally from Bradford county, Pennsylvania, though some had come to Virginia from Illinois. Several were Methodist Protestants, others were of the Evangelical Association, Congregational and Methodist Episcopal churches. We found one woman who was a member of the Christian Church, but refused to join us, as her home was farther up the country, in Powhatan county. These people had no churches of their own near them, and the doctrinal differences between themselves and the Baptist being too great a barrier to union with that church, they agreed to unite in forming a Methodist Protestant Church, whose discipline all felt they could support. And so on September 29, 1884, we met in the Hallsboro school house and organized the Hallsboro Methodist Protestant Church, with fourteen charter members. Among those who joined were the two Waltman brothers, and two brothers and two sisters named Mead. I arranged to preach for this new church once a month during the remainder of the conference year, and then hurried back to Amelia to report the result of my visits to Chesterfield. All seemed pleased that they were to have another church of their denomination near them, the nearest having previously been the Salem church in Prince George, fifty or sixty miles distant.

But about the time our quarterly conference met at Liberty church, in October, when the question of recognizing the new organization and taking it into plan of appointments was to come up, some opposition was developed. It seems that from time immemorial there had existed an undefined and undefinable prejudice between the people of the two counties, the Amelia countians holding themselves aloof from Chesterfieldians, because the latter were popularly supposed to include persimmons in their diet, for which the sterility of their soil was believed to be responsible. I do not know that this feeling had anything to do with the opposition to the new church, but the fact was that the Civil War was then of too recent occurrence to be forgotten, and every one who came from the North was a "Yankee," and in a measure was held to be responsible for the results of the conflict. When it was known, therefore, that all the members of the Hallsboro church were "Yankees," that was sufficient to start the ball of opposition rolling. I pleaded with the members of Liberty that no matter where those people were born, they were Christians and Methodist Protestants, and were entitled to fellowship. But I was ahead of the

age in advancing these sentiments. The opposition mellowed somewhat, however, not wishing to thrust political strife into the question, and it was claimed that the Yankees who came South to farm invariably made a failure of it, and that within two or three years all would have returned North, as countless others before them had done, leaving upon us the stigma of the failure of their church work. When the vote was taken, however, in the quarterly conference, it was a tie, and was declared lost by the conference president, who was in the chair. Further action was not possible until the next quarterly conference, at which time the church was organized, but the further disposition of the work in Chesterfield was referred to the Maryland Annual Conference, to meet in Alexandria, Va., April, 1885.

That body was conservative in its action, simply ordering that the Hallsboro church placed under the fostering care of the Amelia Mission. A new pastor was appointed to Amelia, and I was sent to Accomac.

Looking back upon those times and scenes from the vantage point of the present, I am reminded of the awkwardness of the plan then in vogue for the recognition and supply of the new work. That plan is yet in the Discipline of the Methodist Protestant Church, and should not, of course, be criticised by me, if it is satisfactory to them; but as a member of the Christian Church I cannot help thinking how much easier the matter might have been managed by us. Not that we might have had less prejudice against the Yankees, for it is likely that the members of the Christian Church, South, felt as strongly as others on that subject; but when a Christian church is organized it does not have to apply to another for recognition and pastoral supply, and if others in a neighboring county or congregation will not countenance it, it am as good as you are," and go to housekeeping on its own account. I like the liberty which the Christian Church gives to the congregation, as well as to the individual.

During November, 1885, I visited the Hallsboro work, and assisted the pastor in a revival meeting. Later in March, 1886, I was again on the field, this time for the purpose of declaring my faith in that divine word, "It is not good for man to be alone," and led to the marriage altar Miss Mary E. Mead, one of the charter members of the Hallsboro church.

At that time several members said to me, "Our pastor has only preached

for us seven times this year, protracted meeting and all. We cannot live at this rate. What shall we do?" My reply was that they should elect a delegate to conference, to go before that body and present their case. This suggestion was acted upon by the election of Bro. Wallace E. Waltman as the delegate, who accompanied me the next week to Baltimore, where the Maryland Conference was to meet. Bro. Waltman had ample opportunity to present his case through the President and the Committee on Home Missions. But he came to me one day during the conference session, and said, "See here; I am not going to get a man for Hallsboro, unless you go back." "I don't see how that can be done," I replied. "You cannot support a single man there, and I am married." "Well," said he, "we will not let you suffer if you will go. We can raise one hundred dollars."

Upon reflection I concluded that Bro. Waltman was correct in his impression that he could not get a pastor from conference unless I went back. The field was too small to be attractive, only fifteen members worshipping in a schoolhouse, with the surrounding population largely unfriendly, and with one hundred dollars as the limit of support. But knowing the people as I did, believing them worth taking care of, and that they would give a good account of themselves if given an opportunity, I said to him, "See the Home Mission Committee, and get them to appropriate a hundred dollars, and I will go."

"I will do it," said he, and I have seldom seen a man look more pleased. Without multiplying details, it will suffice to say that the Home Mission Committee finally recommended an appropriation to Hallsboro, and that I was read out by the president as the appointee to that mission. And so I commenced my married life upon a mission composed of fifteen members, all new settlers in the country, and with a promised support of two hundred dollars.

I went directly to my wife's father's, and was cordially received. Previous to her marriage my wife had been the housekeeper for her father and brother, the mother having deceased before their removal to Virginia, and a younger sister being engaged in teaching. It was expected that this sister would have to give up her school and come home to keep house, when the elder sister was married; but by the arrangement of sending me to that mission this was avoided. Let it suffice to say that I lived well and happy that year. The church was faithful in supplying my needs, and I did not want. (Continued in next week's Sun.)

THE SUNDAY SCHOOL.

Second Quarter, Lesson III, April, 19, 1908. Jesus Anointed at Bethany. John 12:1-11

Lesson Text, She hath done what she could: Mark 14:8. Golden Text: We love Him because He first loved us. 1 John 4:19.

The raising of Lazarus from the dead, as described in last lesson, produced so much excitement and awakened such bitter hostility that Jesus left the region of Jerusalem and spent a few weeks in retirement with his disciples at Ephraim in the mountainous district north of Jerusalem. The disciples probably needed his instructions more than the people in order that they might be fitted to carry on his great work after his death.

Outline.

I Jesus Entertained.

II Precious Odors.

III Boxes of Money.

Jesus Entertained. This is one of the brightest spots in the life of the Master. He had no home of friendship, where there were eyes and hearts to love. In the little town of Bethany Jesus had become popular. He was with Lazarus; Martha and Mary at Saturday evening supper. Jesus occupies the most honored place at the table. Next in honor is Lazarus who had been raised up from the dead. Martha was the head of the house, an active earnest woman, a good housekeeper, always eager to do things for some one else.

Mary was quiet, she sits at the feet of Jesus. Martha is love in activity. Mary's the deeper love and sympathy. Martha does her work smiling all the time. She is not angry now at Mary. Sorrow and darkness has taught her a lesson.

Precious Odors. By this ointment is meant a liquid perfume. It was pure uard like Attar of roses, full strength and unadulterated. Its value was worth about \$50, or \$300 to \$400 in our time. Mary poured, first over his head and then anointed his feet, and wiped them with her hair. She devoted the best she had to honorable service. She gave the best in the most devoted manner. This was a modest retiring way of speaking her sentiments. Love in the heart always desires to express itself in action making sacrifices for the loved. Sympathly with the sacrifices many times enhances the value of the gifts. There is great hunger in the world for expressions of affection. The relation existing between the members of the family, between pastors and people, teachers and taught, would be vast-

ly happier if affection really existed, and was more often and more fully expressed.

Love is increased by expressing it. Each one must give what he has and in his own way. Martha gave service, and it was accepted and recorded. Mary gave the alabaster box of perfume. Each did what she could.

Boxes of Money. "Mark the striking contrast between the money box of Judas and the alabaster box of Mary. His thirty pieces of silver and her three hundred denarii, his love of money and liberality, his hypocritical profession of concern for the poor and her noble deed for the Lord, his wretched and her noble memory forever." P. Schaff, D. D.

There is great danger of judging things from a wrong standard. Money values, necessities for the necessities of existence, are not the only standards of value. There are persons who think it essential to teach children arithmetic, but pernicious to insist into their minds a love for poetry and art. They judge education by the test, will it pay? Can it be turned into money? The other standard, will it enrich nature. Is it not considered? G. W. T.

BEEN ORDAINED.

Dr. A. J. Gordon tells of how, in the early days of the woman's work in the foreign field, a brilliant lady missionary to China was recalled by her Board because of repeated complaints of the senior missionaries in her work she transcending her sphere as a woman.

"It is reported that you have taken upon you to preach," was the charge read by the chairman; "Is it so?"

She replied by describing the vastness and destitution of her field, with village after village yet unreached by the gospel, and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children, and told them the story of the Cross. "If this is preaching, I plead guilty of the charge," she said.

"And have you ever been ordained to preach?" asked her examiner.

"No," she replied, with great emphasis in dignity; "no, but I believe I have been foreordained to!"

O woman, you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance.—Sel.

NOTES AND PERSONALS.

We learn with gratitude, from Rev. J. W. Holt, that his wife, pronounced recently to be so ill, is improving slowly, being now able to sit up some.

This is gratifying news indeed to the effect that the venerable and beloved Rev. T. M. McWhinny D. D., Yellow Springs, Ohio, who has been very ill of late is almost himself in health and strength again.

Mr. and Mrs. J. H. Floyd of Chipley, Ga., have issued invitations to the marriage of their daughter, Miss Lovie, to Mr. Emory Carter. Wednesday 2:30 P. M. April 27, 1908. Miss Lovie was last year a student in Elon College and won many friends who will wish her all happiness. Rev. Emory Carter is one of our most active young ministers in the Ga. and Ala. Conference and is a man of promise. Our hearty congratulations.

Leo C. Thurman was hanged at Norfolk Va. Feb. 1 1906, guilty of the murder of Walter Dolsen Feb. 1 1906, Dolsen being killed by his roommate Thurman and packed into a trunk. Thurman, after drinking a cup of coffee and—smoking a cigarette walked to the gallows unassisted. The cigarette, in this instance, as in many another, followed the young man to death and helped him to get there quickly.

We are in receipt of a well prepared, and neatly printed program from President H. E. Long, of the Franklinton, N. C. Christian College (colored) commencement and closing exercises April 12:16. Rev. T. B. Justice of the Baptist Church (white) at Franklinton preaches the baccalaureate sermon; and Rev. S. A. Howell, of the Newport News Va. Christian church, (colored) delivers the Annual Literary Address. President Long is a worthy man, a good scholar, a hard worker and is making the college a success.

Hear, my brethren, hear! Have you ever done a friend a favor by telling him his faults? If so, and you received, as you likely did, his displeasure, you know how to appreciate this from The Nashville Advocate:

"Am I therefore become your enemy because I tell you the truth?" inquires St. Paul of the Galatians. It is indeed a dangerous business. The stranger who warned a lady that her skirts had swept up a burning cigarette stub was rewarded with a fierce glare. We are all akin to the child which belabors the stone over which it has stumbled. "Faithful are the wounds of a friend."

That they are indeed, for he knows that he will get some in return. "Why is A so sulky, with me?" says B in the comic paper; "I never did him a favor."

The following invitation has been received:

"Dr. and Mrs. William Wesley Staley invite you to be present at the marriage of their daughter Bessie to Mr. Thomas Flavius Cheatham on the evening of Tuesday, the twenty first of April nineteen hundred and eight at half-after seven o'clock. The Christian Church, Suffolk, Virginia. At home after June the first. Greenville North Carolina."

Miss Bessie is the accomplished and very cultured and brilliant daughter of Rev. W. W. Staley, D. D., Suffolk, Va. and has a host of friends among Christian Sun readers who will join us in heartiest congratulations to the very fortunate Mr. Cheatham and in very—best wishes to both for a loyal and happy wedded life.

From The Norfolk Landmark it is learned that "Revival services are being conducted nightly at Rosemont Christian church, in the country nearby Norfolk. The pastor, Rev. W. D. Howard preaches, and the attendance is large with much interest being manifest in the meetings."

From The Norfolk Landmark, April 9:

"Yesterday afternoon at 4 o'clock South Norfolk Christian Church was the scene of an exceptionally pretty wedding, when its pastor, the Rev. James Oscar Cox, led to hymen's altar Miss Mamie McCloud Harper, an accomplished and popular young lady of that section.

The decorations were of ferns, palms, potted plants and cut flowers, the color scheme being green and white. The ceremony was performed by the Rev. P. S. Sailer, of Norfolk, and the following were the attendants: Maid of honor, Miss Dulcie Harper, cousin to the bride, who was costumed in white silk and carried a shower bouquet of pink carnations. Best man, Rev. M. L. Bryant; ushers, Messrs. Baxter, Rountree, Emmett Stuart, Leonard and Leo Newberry.

Immediately after the ceremony the happy couple left via the Washington steamer for an extended northern bridal tour. They will be at home to their friends after April 14th, on Seaboard avenue, South Norfolk. The groom is pastor of South Norfolk Christian Church and very popular, not only in his congregation, but in religious circles generally.

The bride is the daughter of the late

Mr. and Mrs. Joseph Harper and granddaughter of Mr. J. A. McCloud, Sr.

The wedding presents were numerous and unusually pretty."

Local option elections were held in many townships and localities in Illinois last Tuesday, as a result of which twenty counties became anti-saloon territory, and approximately 1500 saloons were voted out of business. Among the cities that voted out saloons were Rockford, Decatur, Dixon, Georgetown, Pontiac, Shelbyville, Carbondale and Campaign.

SUNDAY SCHOOL MISSIONS.

At the 1907 session of the North Carolina and Virginia Christian Conference at Hines Chapel, the Committee on Home Missions recommended, and the Conference adopted the following: "Where our Sunday schools are doing no special work looking to spiritual training in giving for the cause of the Master and His church, this committee suggests that Conference ask our various Sunday schools to contribute ten or five cents per member for a Home Mission Fund, and that this fund be used to establish mission churches, distinct from the churches aided by the Home Mission Fund of the Conference, in the bounds of our Conference, as memorials of the missionary efforts of the Sunday schools, and further that those schools which comply with this request shall be supplied with a memorial by the President and Secretary of Conference, which they may display in their schools as an encouragement to further missionary effort."

The Eastern Virginia Sunday School Convention already has in operation a similar enactment whereby, if we recall correctly, that Convention raised some \$500, for missions last year.

We regard these movements as auspicious, timely and significant.

It means that we are becoming interested in missions in the Sunday school, as well as in the church. And this is well. For children as well as grown people need to learn to give.

Now every Sunday school can meet the requests of Conference without hurt and with little effort. By a movement on the part of the Superintendent, or some interested one, the work can be done and the money easily raised.

Some of our Sunday schools, we know have already raised the amount asked, and we have no doubt that many others will do so before the meeting of the next Convention. Let the Sunday schools rally to this Home Mission call. It is indeed urgent and far reaching.

OUR SOUTHERN THEOLOGY.

By Rev. J. W. Wellons.

Dr. Carlyle Summerbell in an article in The Christian Sun of Feb. 26th, gave certain views in reference to our theology. To these I answered by giving a brief sketch of our southern theology. Now Bro. Summerbell in The Sun of April 1, seems to criticise by trying to side track my view. My object was to show that our southern theology was not quite as "liberal" as his, as he chooses to term it.

He cites Universalism, Unitarianism, Higher Criticism and questions whether our theology is broad enough to take in these classes. We have three questions in our form of government that defines our doctrine. If they can answer these questions in the affirmative they are admitted into the church. In Math. 12:25 and in Mark 3:25, If a house be divided against itself, it cannot stand. Therefore we seek for uniformity. We want to live as a family, and we cannot defend Unitarianism, Universalism and Higher Criticism, and such things as we do not believe. We want to teach the doctrine of the Lord Jesus Christ as the Savior of the world. We stand ready to be governed by the teachings of God's Word. We can't teach Unitarianism, Universalism and Higher Criticism because we do not believe in these. As stated in the outset we have no quarrel to make with those who differ from us in sentiment. We stand by the doctrine as taught by our fathers. Those differing with us can find a home some where, where there will be more congeniality and no contention in the church. It would make continual confusion with us. The church is a family, we want to be united and work together in peace and harmony.

Bro. Summerbell wants to know if we would receive into fellowship the author of "Nearer My God to Thee," and other good men and women that he refers to. Our motto is to receive every thing good and reject the wrong, not questioning from whence it came or who was its author, if good when given to the public we receive it. We do not propose to take any one into our fold, such as Ingersol, who said many good things, but denied the Bible as a whole, for our cause would suffer by receiving such whatever might be their ability. Tom Payne said some good things, but would we receive him as a member? nay. I say give all these brethren and sisters credit for every good thing they may have said who are not in harmony with us. We don't solicit their membership. I have often corresponded with

my brethren with the view of visiting the Southern church and have always said to them, if you are in sympathy with our Southern church and we know you; come brethren and we will be glad to see you.

When Rev. N. Summerbell made known to us he wanted to make a southern tour, we all with one consent gave him a hearty welcome, for he had some sweet messages of truths to bring to us, and no Higher Criticism, Universalism or Unitarianism, and no other ism, but the plain ungarnished gospel. And he charmed us everywhere. All others of the same type, we will be glad to have visit us. I do not think that Carlyle the grand-son has improved on the Theology as taught by his noble Grandfather. Rev. A. W. Cowan and myself were intimate friends and we often corresponded with each other, and never at any time, did he introduce a thought or an idea that he denied the divinity of Christ.

In reference to Horace Mann, he left the Unitarian Church, and connected himself with the Christian church. Of course he gave up his Unitarianism by accepting the doctrine of the Christian church. Bro. Summerbell says he is a liberalist in his views and a member of the Christian church. We are not discussing the theology of Bro. Summerbell, but are discussing the theology of the South. All recognized standard works say these that reject the divinity of Christ are Unitarians, and all that believe in the divinity of Christ are Trinitarians. Now we Southern people prefer to teach as taught in John 1 chapter, in preference to the Phairsaical doctrine that denied the divinity of Christ. We were often called Socenians in my early life, and the Southern pulpits were sometimes closed against us. But we have outlived that long since and stand side by side with all the evangelical churches South. Now Bro. Summerbell, we do not propose to go back but to go forward, while you may be caveling over your free thinking and Higher Criticism. We propose to move right along in the same old channel that our fathers went in. We do not, however, claim perfection, but we do not endorse Scepticism, infidelity, Socenians, Unitarians, Universalists and Higher Critics and teach their free thinking. But we give to them credit for all good things they say or do, but we do not open the door of our church to them that would bring a world of confusion into our midst. In my early life sometimes some unsound literature would stray over amongst us, and we suffered in consequence of the same.

Now my brother we don't propose to

open the doors of our church so wide as to admit all these isms that would produce continual friction, and no real good grow out of it. The old time religion is good enough for us.

At the close of the Cival War, when our Conferences South had all been broken up, and only one pretended to have annual meetings, and our churches demoralized and houses destroyed before returning to our work, my brother, Rev. W. B. Wellons, D. D. and myself met in Alamance Co., N. C., and spent one half a day on the brow of a hill in prayer, meditation and consultation as to what we should do, Unitarianism being on one side and Campbellisf on the other. We agreed there and then that something definite must be done to gather together, consolidate and organize our scattered forces. We proposed to confer with two other ministers in reference to form and government that we might place in writing what we had told a thousand times with uniformity and that we would have somethign in printed shape to assist us.

In 1866 we met in our Southern Convention and reported the progress of our work, which was adopted and it produced unity in our work at once. And three of that number have long since gone to their home in the skies, but their works follow them. The seed that they sowed will bring forth its fruit for good. We saw a necessity for a better organized work and have since seen the fruits thereof.

After the close of the war with the States we saw that it was necessary to organize our colored people in a separate conference. We had been accustomed to preach to them in one part of the house of worship with the whites, receiving their members, baptizing them and administering the sacrament to them. They had no preachers of their own and conference ordered the organizing of them into a separate body. We organized them on the same principles and doctrines as taught by our fathers. When I was conferred with by Rev. J. P. Watson D. D. and Rev. George Young and others in reference to the movement, that the Northern brethren might take part in the erection of school buildings, I said to them, "All who acknowledge the divinity of Christ would be welcome with us as teachers" and so forth. Rev. J. P. Watson proposed to furnish the money, and I spent it for the erection of the buildings. While they were taught by Northern brethren and sisters they never introduced one thing contrary to the simple teachings of the Bible, as they had been taught by the Southern people. And I want to

(Continued on page 12.)

THE MOUNTAINS OF THE BIBLE III.

If Mount Hor, where Aaron died, attracted a languid interest, notwithstanding the uncertainty as to the identity of the elevation up which the Israelites saw him go with his brother and son, that interest will possibly be greater when we search for the peak from which the great Moses viewed the Promised Land before he died. On almost any expedition from Mount Hor to MOUNT NEBO, or PISGAH, which is over against Jericho, among frightful, rocky, precipitous hills, we might leave the Dead Sea at our left. That body of water must be mentioned, as an important part of the landscape, with all its depressing influence. Lying 1300 feet below the level of the Mediterranean, no refreshing breeze helps the traveler. Its water is so salt that the spray kills ordinary vegetation, notwithstanding the great heat. Desolation is the appropriate word for most of the scenery here. The effect of it all can be understood from the following description of Lieut. Lynch, of one of his experiences during his exploration:

2 "A light air from the south, induced me to abandon the awing, and I set the sail, to save the men from laboring at the oars. A light tapping of the ripples at the bow, and a faint line of foam, and bubbles at her side, were the only indications that the boat was in motion. The other boat was a mile astern, and all around partook of the stillness of death. The weather was intensely hot, and even the light air that urged us almost insensibly, had something oppressive in its flaws of heat.

The glitter from the water, with its multitude of reflections (for each ripple was a mirror) contributed much to our discomfort; yet the water was not transparent, but of the color of diluted absinthe. The black chasms and rock peaks, embossed with grimness, were around and above us, veiled in a transparent mist, like visible air, that made them seem unreal and 1,300 feet below, our sounding lead had struck upon the very plain of Siddim, shrouded in slime and salts. While busy with such thoughts, my companions had yielded to the oppressive drowsiness and now lay before me in every attitude of a sleep that had more of stupor in it than of repose. In the awful aspect which this sea presented, when we first beheld it, seemed to read the inscription over the gates of Dante's Inferno. "Ye who enter here leave hope behind." Now, as I sat alone in my wakefulness, the feeling of awe returned; and as I looked upon the sleepers, I felt the hair

of my flesh stand up as Job's did" (Lynch was wrong; this was Eliphaz the Temanite) "when a spirit passed before his face; for to my disturbed imagination, there was something fearful in the expression of their inflamed and swollen visages. The fierce angel of disease seemed hovering over them, and I read the forerunner of his presence in their flushed and feverish sleep. The solitude, the scene, my own thoughts were too much; I felt, as I sat thus steering the drowsily moving boat, as if I were Charon ferrying not the souls, but the bodies of the departed and the damned, over some infernal lake, and could endure it no longer; but breaking from my listlessness, ordered the sails to be furled and the oars resumed action seemed better than such unnatural stupor." (Travels and Adventures, p. 219-220).

Along such depressing scenes, or among rocks and hills appropriately encompassing such waters, Moses may have passed not long before receiving the following command from God:—

"Get thee up into this mountain Abairim, unto MOUNT NEBO, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zion; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel." (Deut. 32: 49-52.)

Moses had been a lawgiver to the Israelites; their commander in chief in battle; their ambassador at Pharaoh's court; the messenger of God in miracles; their bard of almost divine imagination; their pre-eminent statesman in administration; their judge when they sinned; their uncrowned king, whose sceptre was the rod that parted the waves of the Red Sea. For forty years he had been their leader and savior. Often had they rebelled against him, and as often been subdued to humiliating submission. His tongue had lashed them in rebuke; and had more sweetly commanded them to teach his law to their children. With a prophet's confidence he had assured them of the Promised Land, and for a generation had led them to and fro in a wilderness, where their hopes were encouraged or

disappointed, only in less degree than his own.

And now, when the time approaches when they are about to enter, Moses is commanded to look and die.

Does this mean, that for the truly great, life is a tragedy? Does it mean, after John the Baptist has clearly pointed out "the Lamb of God that taketh away the sin of the world," and proved himself the greatest of men, that he must die in prison on account of the hatred of an insignificant woman whom he had accused of sin? Does it mean that when Paul has fought the good fight he must be "ready to be offered"? Does it mean that when Stephen has borne his great witness he must fall "asleep" under a shower of stones? Does it mean that as soon as Jesus has fully founded his kingdom he must be crowned with thorns and throned on a cross?

No; it only means that God knows of better things than earthly triumphs. God can afford to let his children suffer for a time, because he is great enough to set things right, no matter what the disaster of earth may be. God is wise enough to make "our light affliction, which is but for a moment, work out for us a far more exceeding and eternal weight of glory."

Therefore, knowing the greatness of God as few men of earth have done, Moses obeys without a murmur. His sister, Miriam, the prophetess, is dead. His brother, Aaron, the high priest, is dead. Moses, one hundred and twenty years old, but with eye undimmed and with natural strength unabated, turns to the children of Israel and blesses them, assuring them that "under them are the everlasting arms." From the plains of Moab, where they are encamped, he goes with steady step to Nebo, to the top of Pisgah, over against Jericho, and Jehovah shows him the land of Canaan, north and south, east and west; from the waters of Merom to the brine of the Dead Sea; from the "palm trees" of Jericho to the vineyards of Ashkelon. I have often imagined that Moses' undimmed eye had greater help than physical keenness: for in vain so far have travelers sought a peak over against Jericho, whence they could see all Canaan, even to Merom and the Mediterranean. When Moses told the awe-struck Israelites that he was going to the top of Pisgah to survey the length and breadth of the Promised Land, of which he had so often talked to them, and that God would give him a vision of Canaan before they could see it, and that God would give clear sight of all the land to his six score years old eyes, and then tenderly close them in death,

because he had sinned at Meribah, many a stalwart soldier must have felt his heart beat with dread, and many a maiden must have caught her breath in pity.

They saw him go away from the camp; they saw him climb the heights. They knew that all he had told them would come to pass: for his every prediction for two score years had been fulfilled.

And so Moses looked at Canaan. Then God closed his eyes, kissed away his breath, and buried him.

J. J. Summerbell.

Dayton, Ohio.

MAN'S GREATEST NEED.

Man's greatest need is soul rest. Carlyle jotted down some important hints as follows. "Rest is a fine medicine. Let your stomachs rest, ye dyspeptics; let your brains rest, you wearied and worried men of business; let your limbs rest, ye children of toil."

All that is good advice, but without soul rest men will still be poor and miserable. The absence of soul rest is weariness for which earth

is weariness for which earth has no antidote. A poet wrote:

"O, where shall rest be found,

Rest for the weary soul?

'Twere vain the ocean's depth to sound
Or pierce to either pole."

Riches cannot give it to the rich; poverty cannot take it from the poor. It is the pearl of great price—the soul-satisfaction which accompanies that devout trust in Jesus exercised by the one who has come to Christ penitently and given himself to Him for salvation.

Jesus said, "Come unto me *** and I will give you rest *** ye shall find rest for your souls." Hundreds and thousands have secured this rest of soul by coming to Him. It is no false promise; it is not a delusion, but a blessed reality—a soul-satisfying joy, an abiding, restful existence, and can be secured and enjoyed in this life.

We sing sometimes, "There is sweet rest in heaven." That is true. The apostles wrote: "There remaineth, therefore, a rest for the people of God." But this does not imply or teach that we must wait until we get to heaven to enter into and enjoy a state of soul rest.

Christ did not say, "I will give you rest when you get to heaven." His words were addressed to the restless, struggling, disheartened Jews who were under the oppressive Roman yoke. His invitation was to them then and there, and His promise was that He would give them the soul rest, for lack of which they were then and there distressed and weary and heavy laden. And that is

exactly what He does today for all who accept Him by faith as their Lord and Saviour.—Religious Telescope.

THE TWO SIDES.

To the Editor of the Dispatch:

There are two sides to every moral question—the right side and the wrong side. Making, selling, and drinking intoxicating liquors is either right or wrong. It is not enough to say that the use is right and the abuse is wrong. In fact, the use of liquor leads to abuse and is the fruitful cause of all the sorrow and crime produced by intemperance. The good that drinking does is exceedingly small; while the evils of intemperance are a great multitude. Everybody admits this. Everybody also admits that legalized distilleries and saloons promote intemperance with all its horrible consequences. So far everybody has agreed. Now the question arises if intemperance is wrong, how can the business that produces intemperance be right. Granted that the illegal manufacturer and sale would produce the same result. Do two wrongs make either of them right? Since all agree that the work of the saloon is wrong, is it right to do wrong? Is it right to perpetuate that which causes so much crime and suffering?

But says some one, "The whiskey business is a proper business, because it supplies an existing demand." Should a man's appetite have a greater weight than his love for his wife and children? Should a state license the guilty to punish the innocent? Should the liberty to gratify an appetite carry with it the liberty to inflict physical, moral and eternal death?

But says another; "Some high dignitaries in the church are opposed to prohibition." That doesn't necessarily make prohibition wrong and the whiskey business right. Some so-called preachers have said there is no fire in hell but that statement doesn't put out the fire. The lake of brimstone burns all the same. Some church dignitaries deny the divinity of Jesus Christ, but that doesn't destroy His divinity. He is divine all the same. Good men sometimes get on the wrong side of a great question, but that doesn't make the right wrong nor the wrong right. Truth is as eternal and unchangeable as its author.

"Who is on the Lord's side." What is God's will in this whiskey business? His will and authority is the ground of man's duty and responsibility. His law is the rule of our life. How would Jesus Christ vote if He were a citizen of North Carolina?

I think there can be but one answer to these questions.

J. W. Clegg.

Lexington, N. C.

—Lexington Dispatch.

THE ANTI-OPIUM CRUSADE IN CHINA.

The North China Herald has received information from its Peking correspondent that the British and Chinese governments have arrived at an agreement regarding the ultimate suppression of opium smoking in that country. There is to be a gradual diminution of the Indian opium trade, keeping pace with the decrease in the native production of the drug. No immediate abolition of opium growing in India is promised by the British, nor is it expected by the Chinese. While the decision will not content the extremists among the anti-opium advocates, it is thought that fair-minded and moderate men will realize that it represents the maximum of what China is able to perform effectively, and gives her an incentive to continue in the good work she has undertaken.

Rev. W. F. Chapin, till lately missionary of the Board in China, inclines to think that the British government may be very wise in limiting its efforts to restrict trade in the drug to correspond with the success reached by the Chinese in suppressing the cultivation of the native opium. The officials will thus be induced to strive the harder to suppress it. Reports from the different parts of China indicate very varying results of the government's prohibition of opium. In districts where the high officials are in earnest in the matter, such as the Chih-li and Fukien provinces, much has been accomplished. In other provinces opium apparently is as much used as ever.

Letters from our missionaries now frequently note improved conditions. Dr. Atwood reports a meeting of the church at Fen-cho-fu in Shansi—of all provinces perhaps the most cursed with the opium habit—to sift out opium smokers from its membership. With a membership of something over 200 only 5 or 6 were sifted out, and some of these are at once reforming. On a recent tour from Pagoda Anchorage Dr. Whitney missed his chair coolies one morning. Searching the village he could get no trace of them. They had gone off into some out of the way place for their opium, for no open shop was to be found. It marks one step forward certainly to have the shops closed.—The Missionary Herald.

"Free men freely work;
Whosoever fears God fears to sit at ease."

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE PASTOR'S RELATION TO THE SUNDAY SCHOOL

On Feb. 2, 1908 seventy representative men from various parts of New England met in Boston to devise ways and means of bringing the theological seminaries and the Sunday schools closer together, since both seminary and Sunday school have the common interest of enlarging the Kingdom of God. At this Boston Conference a committee was appointed to investigate and suggest how ministerial students might be better trained in the seminaries for their future pastoral relationship with the Sunday school. May Almighty God give wisdom and unction from on high to this committee.

If that Boston meeting may result in some wise in bringing from the seminaries pastors who really know their place in the Sunday school, and the relationship they should at all times sustain to the Sunday school, it will certainly have accomplished untold wonders for good and truth in our day and time. I have no advice to offer pastors. Every body has advice for preachers, you know. From the street urchin to the president of this Republic no one ever loses an opportunity of drubbing the preachers and telling them what they ought to do. This paper shall differ in this one particular from all others in this: It has no advice for the preacher.

This is said because I do not believe the pastor needs advice in the matter. The great majority of pastors are conscientious men who only need to know the best in order to do the best. My candid conviction is that the majority of pastors are willing enough; they are anxious enough. They simply do not

know. Having to grapple with so many intellectual, moral and economic problems they have not grappled with this one of the Sunday school in a way to solve it for good and all. The pastor does not know what is best for him to do. He sees and feels the need of a work being done, but just how to do that work, how to adapt himself to do, that is with him yet an unsolved problem. Every Sunday school is different and therefore requires a different method of adaption. The pastor and the Sunday school are laboring to the self-same end, that they may reach boys and girls, men and women, and bring them into the church, and to Christ. The intelligent pastor knows that one half of the saved of our land are saved between the years of 10 and 20, and that one half of the other half are saved between 20 and 25, and further that this is the very period when the Sunday school attracts, if it attracts. The Sunday school has the boy and girl at the formative period.

Now that which many pastors may not know is that 40 per cent. of those enrolled in the Sunday school never become converted and join the church. Saying nothing now of the unreached children, the 500,000 of them here in North Carolina, who never attend a Sabbath school, and know nothing of its work, leaving this vast multitude out of the count, is it not a little startling, should we not say deplorable, that of those in the Sunday school only sixty per cent are ever converted and brought into the church? Shall we call this forty per cent failure of the Sunday school; and only sixty per cent success? I do not say that it is the pastor's fault that forty per cent of the Sunday school children are never reached for the church for Christ; but I do say that such a revelation borders on the startling and should give us pastors a deep, and ever deepening concern. This for the reason that the one link—the only living link—between the church and the Sunday school is the pastor. It is not to be doubted whether this living link is either living at its best, or binding at its utmost, when forty per cent of the boys and girls who are to be bound and bettered are irreparably and irrevocably lost?

In my experience, and desire, as pastor with Sunday school I seek first of all,

To Be a Source of Inspiration to the School.

If I have rightly judged, the Sunday schools I have attended need Inspiration. This I try to supply in some measure.

There is a tendency to lag everywhere.

The school falls into the habit of singing the same old songs in the same old way. The teacher, after due apologies, proceeds to go through the lesson, instead of to teach it. The Supt. falls into a groove and shows a tendency to remain there. Now to dispel this spirit of indifference and to constantly carry new life, renewed life, quickened life, into all parts of the school, this is no easy task. And yet, somehow the pastor must manage to get this done. He must needs be a source of inspiration to the whole school.

He will not teach a class regularly, yet if called upon in emergency as a substitute, his one aim will be to teach the class a little better than any other who teaches it. He will not lead the school in song, yet if compelled by emergency, he will then strive to select songs, a little more appropriate than others and see that there is life and vigor in the song. He will not superintend regularly, but when compelled it will be his aim and ambition to make a model superintendent. He may not have to talk on the lesson chart every Sunday, but it will be his ambition, when the duty calls him, to make the very best explanation possible there.

All this for the one cause of inspiration. That which is done well makes that thing seem worth doing. This is the very source and soul of inspiration, to do a thing so well that it will make that thing desirable to do. When I hear a great preacher preach then I want to be a preacher; when I hear a great lawyer plead then I want to be a lawyer. When I see a great farmer farm then farming is made desirable to me. This is inspiration. If into any sphere of the school the pastor may carry something of inspiration there has he carried worth and weight—and accomplished much for the enlargement of the Kingdom.

Our Master never sang a hymn, of which there is recorded, yet in His name more hymns have been written and sung than in any other name under heaven. He never painted a picture, yet in his name and of his life have more paintings been made than of any other under heaven. This is inspiration; to live and love and act so that others may be brought to know a new life, share a new ambition; indulge a fond hope; strive to realize ever larger ideals.

The first and fundamental relationship of pastor to Sunday School is that of carrying in some fashion, inspiration to some, and to every department of the Sunday-school. This may be hard in doing, but every successful pas-

tor knows that he is successful, because he succeeds in some degree in getting this done.

Surely every intelligent pastor is impressed with, and will strive ever to impress, the truth that this Sunday school work is no small or mean one. It is a divine institution, not human or mortal. It came here by divine appointment and remains here by divine sustenance. The divinest institution on earth, with the possible exception of the church of which it is a vital and integral part, is the Sunday school. I know that this is so; for no other institution on earth has lived as vigorously, and achieved as well, with as little effort, energy and intelligent activity on the part of man. But for the vitalizing divinity of the Sunday-school it would have been dead a hundred years, and more ago. It has hardly been conducted with intelligent, systematic, organized human endeavor, or mortal energy. The divine idea in it has been its strength and stay; it has been its life and vigor.

The one convincing proof that the Sunday-school is divine, and not a human, institution is, that it continually and perpetually and everlastingly refuses to die; this, despite all the neglect, indifference and unconcern of men and mortals. Not only refuses to die, but actually lives, prospers and flourishes. I sometimes think in fact that the Sunday-school lives by very dint of divinity, not because of meager human effort, but in spite of human indifference and unconcern. No other institution under high heaven has accomplished as much with as little actual outlay of energy, care and cash.

It is so small thing that today in the Protestant schools of the world there are considerably more than twenty five million souls enrolled, and here in our own North America are enrolled nearly, if not quite fourteen million in our Protestant schools. Here is a place for the pastor, namely to carry with him in mind, and never fail to impress the fact of the bigness of the Sunday-school. Our little local Sunday school may seem of small worth, but this united with the millions of others carries weight and worth with it. God has brought forth these millions from the highway and hedges almost without the awakened energy or determined effort of man.

In the class as substitute, as leader, as lecturer in the school one of the great burdens of the pastor is to show, and to force home continually, the eternal thought that the Sunday-school is not human but divine; is not of time but is eternal; will not die because God is in it; must ultimately

triumph because it is on the side of truth, and is eternal. And if he may keep his mind and heart on the bigness of the Sunday-school as an institution and the divinity of it as a means of grace he will find a place for labor and profit when he meets his school from Sabbath to Sabbath.

The Importance of Bible Teaching.

Rev. M. A. Mathews D. D., of Seattle, Wash. once wrote, and wrote truly, that "The only logical and spiritual reason for the existence of the Sunday school is the work it can do by teaching the Bible and bringing the children to Christ." This is that by virtue of which, the Sunday-school exists, to teach the Word of God, and through that medium, to reach boys and girls for Christ. I shall not be able to tell the exact method in every instance, nor yet the plan to pursue. Every intelligent pastor will mark out the plan and details. But above all and through all he will see that the Bible is taught, the Bible is studied, the Bible is learned. Either through assistant as Supt., instruction to teachers, or pleading with pupils by precept and example, the pastor who cares will, and does devise some means by which the Bible, above all else, is studied and taught. His own heart will swell with bigness of the Book; his knowledge of it in the Sunday-school will inspire others to know it; and his very presence in the Sunday-school will speak eloquently of its worth and weight. This is no idle dream or fickle fancy. I know that the pastor can impress, and the pastor who really cares, does impress the hearts of the whole school with the largeness, the greatness, the beauty and bounty of the Word of God.

SUFFOLK LETTER.

Rev. P. S. Sailer preached in the Suffolk church March 29th, at the evening hour, and the congregation enjoyed it very much. Members of this church have contributed \$100 to the emergency Missionary call by the A. C. C. Board. Brother Sailer had visited us on a Wednesday evening before this and delighted our people with a fine discourse.

Fourteen members, all adults, were received the first Sunday in this month, and that makes 197 members received since the last annual conference. I have applications for four more, and when they are received it will make 201 for this conference year. We hope to make other good additions during the year. The members of a church seem more like a pastor's children than anything else. His love for them, his interest in all their interests, his concern

for their welfare, his sympathy for them in trouble all strengthen the ties that bind him to them. Every new home is a vine in his garden, every new cradle is a casket for a jewel in his church, every grave is a rent to his heart, and every sin is a blot on his hopes. He loves his flock because they love him. He weeps when they weep, rejoices when they are happy, and feels proud of their success. I think I am no exception of the common experience of pastors for I know that I love my congregation as I love nothing else on earth except that little family group which is my own.

I think the committees have done faithful work on Reports to the Greensboro Convention, and I think we are to have a good Convention. Elon College, The Christian Sun, and the Christian Orphanage, are three Institutions owned, controlled, and conducted by the Convention; and they open up a large channel for the flow of liberality and wise management. If these are developed as they ought to be, and might be, it means work on the part of the Convention and that means growth. No body that does benevolent and uplifting work can either retrograde or die. Then Home and Foreign Missions open outward into the fields of their own. These two subjects I may call the markets of Christianity. Manufacturers are constantly looking out for domestic and foreign markets for their products. Religious Institutions manufacture character, men, women, and literature, and these find their best market in Domestic and Foreign Mission fields. These are to Christianity what trade is to field and mill. Hence the non-missionary church is doomed. If trade hurts a mill then missions make a drain on the church. The spring that flows is the spring that keeps pure and does good.

These spring days "let a little sunshine in" and grip and check-weed are disappearing and the farmer is going forth to plant the seed. Every furrow is a line along which the farmer writes the message of bread to mankind. When the pages are completed we see the harvest.

W. W. Staley.

Rev. D. A. Long, D. D., was to sail from Liverpool on his return trip from the Orient on April 9th and reach New York City April 17th. We have not pestered and pinched Dr. Long while a globe-trotting to stop and write for The Sun, but now that he is to return we shall go upon the highway and compel him to tell Sun readers of his great trip—of what he saw and how he saw it. While away he has just written enough to make us thirst for more.

FROM THE FIELD.

Mt. Carmel new house of worship will be dedicated, the Lord willing, on the fifth Sunday in May. We extend a cordial invitation to our people, and especially to our ministers. Rev. W. W. Staley, D. D. will preach the dedicatory sermon at 11 o'clock A. M., and Rev. I. W. Johnson will preach at 2:30 p.m.

My dear old friends, Capt. John H. Beaten and wife have been sick but are now much improved. I had the pleasure of staying with them on last Saturday night as I was on my way to fill my appointment at Mt. Carmel first Sunday. I was glad to find them looking so much better than when I last saw them. May they live many years yet to do good. I love to go there. I love to see and talk with Uncle John and Aunt Martha. They are true to their country, true to their church and true to their God. The Lord bless and comfort them in their old age. We had a large congregation on Sunday. My old friend and brother, Rev. J. T. Kitchen, their former pastor, was with us and preached for us to the enjoyment of all present. Bro. Kitchen is enjoying good health now and I want to see him actively engaged in the work. The Lord bless him abundantly.

Easter service will be held at Antioch 3d Sunday at 11 o'clock, A. M., and at the C. H. at 3 P. M., all are invited to attend. There will be a collection taken at both places for missions.

Easter services will be held at Cypress on the 4th Sunday and a collection will be taken for missions. There will be an envelope sent to every member and hope they will consider the great need of missions.

H. H. Butler.

PORTSMOUTH LETTER.

At this time the Brown and Curry meeting is in progress and large crowds are attending. The interest is very great and there is the promise of a great meeting. The call for penitents was made for the first time last night and a number went forward. The meeting is being held under the auspices of the Methodists of the city.

The revival which has just closed at the Christian church was one of the best meetings in the history of the work. The interest was good from the very beginning. The attendance was large all the way through. Much of the time the chapel was too small to accommodate the crowds. There were about twenty or twenty-five conversions and reclamations and five additions to the church with others to follow. Rev.

C. C. Ryan of the Memorial Christian Temple, Norfolk, Va., was with us until Tuesday night of the second week and did the preaching and afterwards the preaching was done by the pastor. Bro. Ryan was called away by the sickness of his mother.

The Christian Sunday schools of Norfolk, Portsmouth and vicinity have organized themselves into what is known as the "Tide-water Christian Sunday School Convention." This convention meets the last Sunday afternoon in each quarter and has for its object the upbuilding of the schools of this section. We have held three conventions which have been full of interest and promise to be helpful to the work of the Christians in the cities by the sea. There are seven schools in the convention at present and we trust others that are nearby will join in the work at our next convention. Our last meeting was held at the Memorial Christian Temple. The next will be held at the Main Street Christian Church, Berkley Ward.

Since our last letter we have received on the building fund from Dr. Job D. Holland \$5.00 and Mrs. Tina Holland Johnson \$5.00. Let every body send us in an offering in the near future for we will be in great need of means if we carry through our present plans. The prospects are bright. Who will help?

J. W. Harrell.

April 8, 1908.

HOLLAND ITEMS.

Yesterday, April 6th, was a real pleasant day. The Sunday-school at our church was larger than usual, and the interest manifested was really encouraging. As has been our custom, to elect new officers and teachers each year that election took place yesterday, with Deacon R. H. Riedel as superintendent, nearly the same officers, who have served with such general satisfaction, were reelected. Aside from our usual school, and the delightful song services connected with it, we had no morning sermon, our pastor being away at his other church.

There were regular services at the Baptist church here yesterday. The officiating minister was another stranger. I suppose he had never visited the church or neighborhood before, yet from his personal appearance, he is a man that would attract attention in any new place, by his usual height being several inches over six feet. He was at the Baptist Church in the morning, or at their eleven o'clock services. Besides preaching for the congregation, which we learn was inspiring, he received several members to the fellowship of the church.

The Baptist minister, Rev. Mr. Davis attended our church at night and by invitation, consented to preach for us. Our congregation for night services was good, and no doubt was an inspiration to the preacher, as his sermon in my estimation was both logical and scriptural.

Next Sunday (the second) will be our day for regular services. Brother Newman preaches for us second and fourth Sundays. Sunday-school of course every Sunday as well as preaching or prayer meeting at night.

We have had a few days of fair, pleasant spring weather. Fruit and yard trees are rapidly putting forth leaves and flowers.

The winter's past, renewing flowers
Anew shall paint the plain,

The woods shall hear the voice of
spring

And flourish green again.

R. H. Holland

I read the other day of a little girl who repeatedly awoke in the night, and was terribly frightened with the darkness. At such times she insisted in coming into her mother's room and bed. Nothing else would satisfy or soothe her. One night her mother said to her, "You should not do so, Olive, for there is nothing to be afraid of, and it is just as dark in this room as in your own room." Then nestling up beside her mother, the little one replied, "Yes, mother, but you are in this dark room." The mother's nearness made all the difference in the world to the child. When will we learn to disarm the soul's fears and soothe its sorrows by an implicit and abiding trust in our God? "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

I have seen, in China, wrote Isabella Bird Bishop, a short time ago, missionaries' houses thronged from seven o'clock in the morning until dark by those who are anxious for Christian instruction, pleading and begging for it, men who have come two hundred and three hundred miles, as in Manchuria, begging that Christian teachers might be sent to them, having heard from colporteurs and those who have been in medical missions enough to make them long to know the way of God more perfectly, and always the answer is given, "We have neither men nor money."

As a cure for worldliness, the preaching that is made up of aesthetics and vague, optimistic guesses is a failure.

MISSIONARY NEWS.

"A young Chinese had listened to the Gospel and changed his life until nothing but his opium craving stood between him and fully obeying Christ. He pleaded with the missionary to aid him in overcoming the habit. The missionary had no experience in such a line of work and hesitated about attempting the task. The Chinese said that if the missionary would just give him a room and lock him up in it, he would willingly make himself a prisoner in order to overcome the craving and become a Christian. It was finally done. Food and drink were furnished him and prayer was daily made in his behalf. The young man fought the battle through and has been a steadfast, consistent Christian ever since.

"Evangelist Shai Gwei-biao, of the Christian Mission in the Yangste valley, is a striking example of the power of Christ to save and keep a man from the curse of opium. He was a brilliant story teller, earning large sums of money on the streets and at festivals. For twenty years he traveled over the country. He spent his money as fast as he earned it—all at the feet of the opium demon. He fell into complete beggary and associated with his fellow kind, living under bridge arches and broken ruins.

"A copy of the Gospel of Mark accidentally fell into his hands. He used its stories to replenish his stock in trade. The life of a convert in Christianity here and there attracted his attention and the vitality of the Gospel, as revealed in their lives, drew him to Christ. Had not that light come to his soul, his physical nature, so long outraged, would not have granted him the now twenty years of life he has nobly spent in the service of the Master.

"It is an axiom that an opium smoker cannot be a Christian. So the determination to break away from his pipe was the natural outcome of his desire to follow Christ. In Dr. Macklin's hospital Shi conquered and fell, conquered and fell, until the conception of the power of prayer led him to his knees before the Lord, where he gained his final victory. That experience in the school of prayer had led to his winning nearly three-score of men and women to Christ."—From Breaking Down Chinese Walls.

The executive committee of the North Carolina Cotton Manufacturers' Association in session at Charlotte April 10, recommended that the mills embraced in the association close down for sixty days.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. It is sold in bottles sent free. Price 75c per bottle. Sold by all Druggists.

("Winston-Salem's Fastest Growing Store.")

THE HITCHCOCK-TROTTER CO.,
(Everything for Women and Misses except shoes.) Exclusive styles in Suits, Coats and Hats. Imported and domestic Dress Fabrics, Silks etc.

The State's Largest Dressmaking department under the direction of Mme. Hancock.

(Special Discount on all Wedding Trousseaus.)

HITCHCOCK-TROTTER CO.,
Winston-Salem, N. C.

25 BEAUTIFUL SOUVENIR POST CARDS

Including Fine Flower Cards WITH YOUR NAME WRITTEN IN GOLD, hand paintings, funny Comics, etc. No two alike. Retail in all stores from \$1.00 to \$1.50. Send name of this paper and 25 cents for the lot; and terms to agents. Address

Southern Post Card Agency, Lexington, N. C.

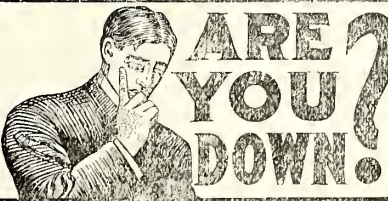
Free to Housekeepers

We have just discovered a preparation that removes ink and kist stains from clothing, fire linens, cotton goods, table cloths, napkins and handkerchiefs, fine laces and lace curtains—easily, quickly and injures the fabric in no way. This wonderful preparation never fails, and is sent postpaid on receipt of the (stamp or silver) also an illustrated Catalogue of 200 Household Necessities.

HOUSEHOLD UTILITY CO.,
2529 8th Ave., Altoona, Pa.

Mrs. Winslow's Coughing Syrup

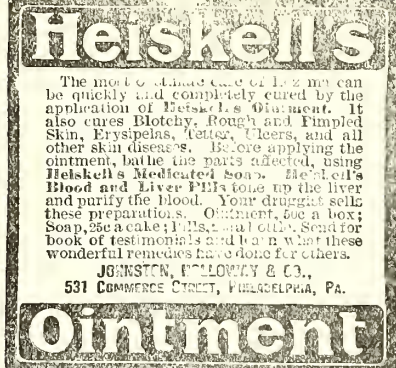
Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD SOFTENS THE GUMS, ALLAYS all PAIN; CURE'S CROUP, COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Coughing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. "Small Kinder" and "Mild and Well-Tolerated Remedy."



ARE YOU DOWN?

Can't you get up the ladder of success? Don't your present salary and position satisfy you? We fit young men and women to fill better paying positions, as bookkeepers, stenographers, telegraph operators, and private secretaries. Get a complete Business Education. The railroads and business houses want you as bad as you want a position with them. But you cannot expect to succeed in the business world without a business education. We have at present urgent calls and could place 20,000 telegraph operators at once if we had the men who were qualified. And the demand is still increasing. Experienced and competent instructors, equipment and apparatus modern and complete, separate instruction and daily practice on main line, long distance railroad wire. Also private wires for students from school to school. Students may enter any time. Write for booklets, testimonials, special offer, etc. Positions guaranteed or your money back.

METROPOLITAN BUSINESS COLLEGE, ARDRE BUCHAN, NASHVILLE, TENN.



Heiskell's Ointment

The most famous case of 122 yrs can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimples Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50c a box; Soap, 25c a cake; Pills, 50c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

JOHNSTON, FELLOWS & CO.,
531 COMMERCE STREET, PHILADELPHIA, PA.

RALEIGH AND SOUTHPORT RAILWAY COMPANY.

SOUTHBOUND.

	Dai.	Dai. Tues.
	Exc. Thurs.	Sun. Sat.
Lv. Carver's Falls	7:51f	2:38f
Bunlevel	8:27f	3:15f
Lillington	8:42s	3:31s
Cape Fear	8:47f	3:37f
Kipling	9:02f	3:54f
Chalybeate	9:06s	3:50s
Rawles	9:13f	4:07
Fuquay Springs	9:23s	4:17s
Varina	9:40s	4:32s
Cardenas	9:43f	4:35f
Willow Springs	9:50s	4:50s
Banks	10:00f	5:01f
McCullers	10:06s	5:15s
Hobby	10:10f	5:20f
Barnes	10:18f	5:28f
Sylvaola	10:25f	5:36f
Ar. Raleigh	10:40	6:00

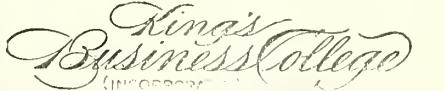
NORTHBOUND.

	Mon.	Dai.	Dai.
	Wed.	Exc.	Fri. Sun.
Lv. Raleigh	8:05	8:00	4:40
Sylvaola		8:25f	4:54f
Barnes	8:45	8:33f	5:00f
Hobby		8:43f	5:07f
McCullers	9:20	8:55s	5:15s
Banks		9:27	9:01f
Willow Springs	9:50	9:16s	5:30s
Cardenas		9:26f	5:38f
Varina	10:35	9:40s	5:51s
Fuquay Springs	11:00	9:55s	6:00s
Rawles		10:03f	6:06f
Chalybeate	11:30	10:10s	6:13s
Kipling	11:40f	10:14f	6:17f
Cape Fear	12:00	10:29f	6:30f
Lillington	12:30	10:37s	6:36s
Bunlevel		10:50f	6:48f
Carver's Falls		11:30f	7:23f

DR. JNO. H. BROOKS,

—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.



King's Business College

Capital Stock, \$30,000.00 Business. When you think of going off to school, write for new Catalogue Journal and special Offers of the leading Business and Shorthand Schools. Address King's Business College, Raleigh, N. C., or Charlotte, N. C. (We also teach Book-keeping, Short-hand, Penmanship, etc., by mail.)

(Began on page 5.)

say every dollar that has been paid to aid the colored people has been well spent, and the fruits are now being seen. They now have a convention of their own, supported by conferences and thousands of members and preachers.

This has all been on the principles and doctrines held forth by the Southern theology. Suppose we had admitted Campbellism, Unitarianism and all the balance of the isms in their wake. What a combination of confusion they would have had, to their destruction and possible final overthrow. If any one doubts this, let him enquire into conditions as they exist today among our churches and brethren of New England. That will tell its own story and answer Bro. Summerbell more effectually than any words of mine can do.

In New Jersey the people have no direct power of to control or protest against licensing the saloons in their communities, and so we notice that in Greenwich, Cumberland county, recently a license to open a saloon was granted against the protest of all but tree men in the entire community. In another town of that State 1250 citizens presented a petition against licensing a saloon, and 100 in favor of it, yet the license was granted. Still the liquor folks talk about the peoples liberty and the majority's controlling. Put this down: liquor folks are for the saloon and liquor any way on earth they can get it.

This card is received as we go to press:

"Ridgeway, N. C. Dear Bro. Atkinson: I am here with Mrs. Walters who is seriously ill. I ask an interest in the prayers of yourself and the brethren for her speedy recovery. W. T. Walters." This will be sad news to many Sun readers and we are sure that the request of dear Bro. Walters will find liberal response from anxious hearts.

The debate between the two male literary societies at Elon College Friday night, 17 inst, promises to be interesting and largely attended.

With the opening of the new Birmingham, Ala. division of railway, on April 19, the E. H. Harriman trans-continental route will be complete, and one man, controlling the Union Pacific, Illinois Central and Central of Ga., will be in possession of a direct railway line from the Pacific to the Atlantic.

Some of the pastors are doing faithful and efficient service in helping us to restore our list to something like it was

Helms' Babyoline

FORMERLY HELMS' CROUPALINE

AN EXTERNAL REMEDY

For Croup, Colds, Whooping Cough in children—Colds, Soreness in Chest and Cold in Head in adults. Physicians prescribe it and get the best of results. Don't take any substitutes, as they are not as good. Sold by all druggists. 25c for two-ounce box.

J. D. Helms, Manufacturing Chemist.

10 S. Elm St., opposite McAdoo Hotel.

Greensboro, N. C.

Dr. Brown's Magic Liniment

This bottle for you—FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply another the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

"The Oxford Teachers' par excellence"

JUST ISSUED!

OXFORD

Teachers' Bibles and S. S. Scholars' Bibles

With New 20th Century Helps arranged in One Alphabetical Order.

THE HELPS

The Christian Advocate, Nashville, says: "The helps are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodge-podge fashion, but represent the freshest and ablest work of the foremost modern scholars."

Address Christian Sun, Elon College, N. C.

Bible is the Bible of the World."

NOW READY!

SIX NEW EDITIONS

OXFORD

Black Faced Type BIBLES

Three on Oxford White Paper. Three on the famous Oxford India Paper.

Pearl 32mo. A wonderful clear type in a small-size book.

Minion 16mo. Ready October 1907. A model hand Bible.

Crevier 16mo. Large type in small compass. "A quart in a pint measure."

"The new Bible just published by the Oxford Press is, without doubt, the finest product of the kind ever given to the public."

ASK FOR THE OXFORD EDITION

REMEMBER: That we guarantee satisfaction and sell to you cheaper than the publisher and dealers do. Our business is by mail and express and prices quoted are the prices of goods delivered to you. We can furnish you the Oxford, or the Holman Teacher's Bible at prices ranging from \$1.35 to \$4.00. Send for our catalogue or write us what you want. Address

THE CHRISTIAN SUN, Elon College, N. C.

prior to April 1, on which date we were compelled by law to cut off three hundred names because a year or more in arrears. One very busy pastor writes that he traveled with horse and buggy a whole day recently in The Sun's behalf. Brethren, if The Sun ever needed your kindly help it needs it now. Paper, and everything that goes to make The

Sun, is today at the very highest prices we have ever had to pay, though the increase has been considerably curtailed by present financial depression and the new postal law. Every new subscriber now counts for much—and is appreciated.

Please renew your subscription.

The anti-racetrack gambling bills before the New York legislature, which bills Gov. Hughes has labored so earnestly to have passed, have been defeated for a time by a tie vote, but may come up for another vote later.

Over the game of base-ball between the Universities of Virginia and North Carolina at Greensboro last week, it was published that at least 5,000 was wagered in bets. Baseball furnishes a great opportunity for gamblers.

The fortification bill carrying \$12,116,187 passed the U. S. Senate April 7. Fort Macon, of N. C. coming in for \$100,000 for repairs. For some reason our government is fortifying from the Atlantic to the Pacific and along both coasts.

The people of Norfolk, Va., are also agitated on the saloon question. The Council and Board of Aldermen had passed ordinances limiting the number of saloons to 75 (the number now is 206): removing all saloons from the residential part of the city; and doing away with screens in the saloon doors. Those ordinances, for which the church people of the city had labored with zeal, were vetoed by Mayor Riddick about midnight of April 8. The honorable Mayor of Norfolk might as well try to stop the tide in the Elizabeth river with a cotton rope as to try to curb the growing sentiment for law, order and decency with veto power. The day of such arbitrary methods has passed, or is passing very rapidly, in this enlightened land.

DO YOU WANT A BIBLE?

Teachers. Holman's Self-Pronounce Bible. No. 4710, large print on good white paper, divinity circuit, round corners, red under gold edges, Bourgeois type, containing all helps, references, concordances, etc. Without index, \$2.40. With index, \$2.75. Same only in smaller type, \$1.50.

Home. American Morocco, padded sides, gold edges, floral design on cover, weight, 12 lbs., \$4.50. Cheaper binding, imitation leather, \$2.50.

Fulprit. French Morocco, raised panel, gold edges, concordance, etc., American Calif. padded, \$5.00

New Testament with notes at the bottom of the page, beautifully bound in Morocco, \$1.00. Testament and Psalms, large print for old people, \$1.10.

Holman's Self-Pronouncing New Testament, Vest Pocket Edition, 35c.

Red Letter Bibles, all the sayings of Christ printed in Red, a specialty. Write us for prices.

Also American Revised Version, all grades and prices. Write for our catalogue.

Address, **THE CHRISTIAN SUN,**
Elon College, N. C.

Congressman A. L. Brick of Indiana died suddenly at a sanatorium in Indianapolis April 7.

Clemson College, South Carolina, has expelled 305 students because they absented themselves, from the college without permission, on "All Fool's Day" from 7:45 a. m. to 6 p. m.

Sir Henry Campbell-Bannerman has resigned as premier of England on account of ill health, and King Edward has appointed Herbert S. Asquith in his stead.

The sons and daughters of the late Jay Gould are coming in for full place in "society" gossip these days. Howard Gould is suing for a divorce from his wife whom he declares to be faithless, immodest and a tippler. Well, he married her from the stage and should have known.

Talk about preachers sons being the worst of boys (a theory merely of the anthinking which has no foundation in fact) we take this from the N. Y. Christian Advocate about one of the most remarkable families of our day and time:

"The Rev. Dr. Edward Abbott, who died last Sunday in Boston, was the youngest son of Jacob Abbott, who wrote the Rollo Books and other juveniles, and a nephew of John S. C. Abbott whose historical biographies of Washington and Napoleon were once so popular. His brothers, Austin and Benjamin V. Abbott, the lawyers, and Lyman Abbott, editor of The Outlook, with himself, sometime editor of The Congregationalist and The Literary World, formed one of the most remarkable families, intellectually, which ever came from a New England parsonage.

DRAUGHON'S \$50 SCHOLARSHIP FOR \$25

Four years' NET PROFITS of \$85,904.85 enable Draughon's chain of 30 Colleges to make this special offer, for a limited time, to favor those short of work or cash by reason of late financial depression. FREE CATALOGUE will convince you that BUSINESS MEN consider

DRAUGHON'S PRACTICAL BUSINESS COLLEGES

THE BEST. No vacation; enter any time. POSITIONS SECURED—written CONTRACT. Raleigh, Washington, D. C., Columbia, Knoxville or Nashville.



CABBAGE PLANTS FOR SALE

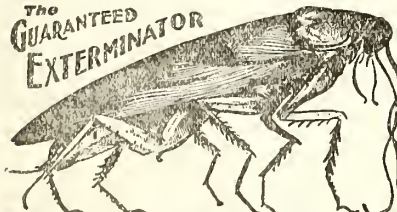
I have had several years experience in growing Cabbage plants and all other kinds of vegetable plants for the trade, viz: Beet plants, Onion plants, Collard plants, and Tomato plants.

I now have ready for shipment Beet plants and Cabbage plants as follows: Early Jersey Wakefields, Charleston Large Type Wakefields, and Henderson Successions. These being the best known reliable varieties to all experienced truck farmers. These plants are grown out in the open air near salt water and will stand severe cold without injury.

Prices: \$1.00 for 500 plants. In lots of 1,000 to 5,000 at \$1.50 per thousand, 5,000 to 9,000 at \$1.25 per thousand, 10,000 and over at \$1.00 per thousand. We have special low Express rates on vegetable plants from this point. All orders will be shipped C. O. D. unless you prefer sending money with orders. I would advise sending money with orders. You will save the charges for returning the C. O. D's.

Other plants will be ready in February. Your orders will have my prompt and personal attention. When in need of Vegetable plants give me a trial order; I guarantee satisfaction. Address all orders to

B. J. Donaldson, Meggett, S. C.



The GUARANTEED EXTERMINATOR

Stearns' Electric RAT and ROACH Paste

Is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.

2 oz. box, 25c; 16 oz. box, \$1.00.

STEARNS' ELECTRIC PASTE CO., Buffalo, N.Y., U.S.A.

SPRING TIME.

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

Poultry Wire.

The best assorted stock in the county. Four different styles and weight.

Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.

BURLINGTON HARDWARE CO.

Prone 174.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$274.34

Helen W. Scholtz \$35
Herbert Scholtz, Jr.35
Elizabeth Scholy30
Perla Pate10
Jessie Penny05
Pauline Penny05
Helen S. Foster10

Monthly Sunday School Offering.

Isle of Wight C. H. Va. .57
by L H Whitley
Catawba Springs, N. C. 1.77
by Iola Franks See.
Oak Level, N. C. 1.25
Youngsville, N. C. 1.00
by Rev. J. W. Patton, pastor.

Special Offerings.

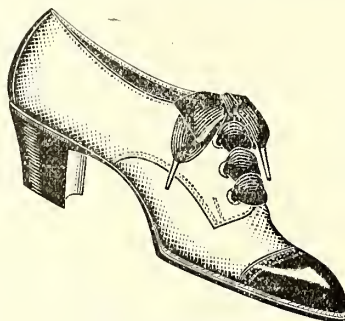
O. B. Barnes 12.50
Elon College, N. C.
F. M. Carlton 5.00
Durham, N. C.
8 pictures 1.60
by Rev. A. F. Iseley
Mrs. M. E. Grove 4.00
Luray, Va.
Amt. 11th week, 1908 \$28.99
Total \$303.33

Elon College, N. C., Apr. 8, 1908.
My Dear Children and Friends:

We are feeling the effects of the warm spring weather; it gives us a little of the lazy-feeling and makes us sleepy after dinner, especially when we have eaten turnip-sallid, onions and butter-milk. Our boys and girls are enjoying the above as the delicacies of the season. They also had a nice taste of raw sweet potatoes the other day when Uncle Jim and the boys pulled out of the pine straw 16 bushels. We expect to plant a large crop this year. The beautiful weather has helped us nicely the past weeks and we are getting ready for field planting.

To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.



THE OXFORD.

Seldom do women have the opportunity of choosing from so large and beautiful a variety of shoes as the new Oxfords which we display this week.

New two-eyelet Patent Leather Ribbon Ties, New Tan Copper Brown Ties in Russia Calf and Golden Brown Kid, New Kid Ties; all the new effects are here at prices that will tempt you to buy several pairs.

Accept this as a cordial invitation to visit our store or send us your Mail Orders. Either will have our prompt attention.

FOSTER SHOE CO.

Burlington, N. C.

ARE YOU INTERESTED IN
GOOD ROADS?

We wish to send you valuable information, and catalogues of the best and latest improved road making machinery. Road Graders, Road Plows, Road Rollers, Drag Scrapers, Rock Crushers, Wheel Scrapers, Dump Wagons, Steam Drills, Traction Engines, Concrete Mixers, Hoisting Engines, Relaying Rails, Etc.

We guarantee all our machinery and can save you time and money. Write to-day Agents wanted.
Southern Machinery and Equipment Co., Lynchburg, Va.

FREEMAN DRUG CO.

The reason why our drug and prescription business grows apace are:

Because we please our customers.

Because we please our doctors.

So customers and doctors come to us again and again and so our business grows.

25 Beautiful Post Cards.

In order to get agents in every town we will send 25 Souvenir Post Cards including FINE flower, hand paintings. FUNNY Comics, etc. No two cards alike, retail in all stores 2 for 5 cts. With your NAME WRITTEN IN GOLD on 10 of them for 25 cts. in silver or stamps. If not satisfied, money will be refunded. Contract sent with first order. Address HOME CARD CO., Box G, Lexington, N. C.

ALWAYS

When in Burlington call at

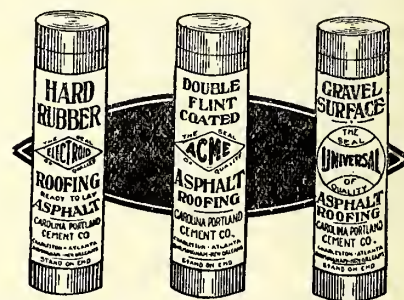
T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
HAROLD SOMERS
149 DeKalb Ave.
Brooklyn, N. Y.



The above are types of Roofings scientifically made from NATURAL ASPHALT and LONG WOOL FELT. They are more attractive in appearance, cheaper than shingles, tin, corrugated iron, tar and gravel, etc., and without repairs will last longer.

Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, freight paid to your Railroad Station, at the following prices: "ELECTROID" (Hard Rubber Finish) 1 ply \$1.85, 2 ply \$2.20, 3 ply \$2.60 per square.

"ACME" (Flint Coated Both Sides) 1 ply \$1.95, 2 ply \$2.30, 3 ply \$2.70 per square.

"UNIVERSAL" (Gravel Surface) \$2.90 per square; one weight only—about 135 lbs. per square.

Sufficient large-headed Galvanized Nails. Liquid Cement, and full printed directions for laying, packed in the core of each roll. "YOU CAN PUT IT ON"

Write for Descriptive Catalog "D." Samples free for the asking.

CAROLINA PORTLAND CEMENT CO.,
Charleston, S. C.

Also Portland Cement, Lime, Plaster, etc.

The following donations have been received since our last report:

From The Ladies Aid Society, Windsor, Va. Christian Church, Mrs. Jas. Holland, 25c in goods; Miss Ruby Holland, 1 jacket; Rev. and Mrs. R. H. Peel, 5 yds. percale; Mrs. Morgan Roberts, .3 tin paus; Columbus Bailey, 1 wash basin, 6 plates; Mrs. Seymoor, 1 towel; Mrs. J. M. Bradshaw, 6 yds. calico, gold dust, 2 dresses, 1 jacket; Mrs. S. G. Barrett, 4 yds. calico; Mrs. Sallie Crumpler, buttons; Miss Blanch Watkins, clothing; Mrs. E. W. Gray 4 yds. goods; Mrs. Hattie Griffin 1 towel, 1 cake soap, 7 yds. goods; Mrs. Willie Holland, 10 yds. unbleached, 5 yds. calico; Rev. J. T. Kitchen, 50c in goods; Violet Griffin, 1 cake soap; Mrs. A. S. Griffin, 1 jacket; Mrs. W. S. Hayner, 25c in calico; Miss Eugenia Gay 25c in goods; Miss Mayne Watkins, 5½ yds. gingham; Mrs. Chas. Fulgham, 2 prs. hose; J. G. Roberts 25c in goods; Miss Maie Watkins, 5 yd. goods. Mrs. M. L. Watkins, 2 prs. hose and goods. Friend —50c in goods. Mrs. W. F. Brd 4 yds. cambric. Mrs. Geo. Britt 25c in goods. Lottie Britt, 1 box soap. Raleigh Carr 1 box soap. Mrs. B. T. Carr 5 boxes dried fruit, 1 lb. coffee. Mrs. J. A. Johnson, 1 hdkf. Miss Clive Johnson 2 dresses and underclothing. Mrs. J. A. Tulgham 1 box and clothing. Luida Fulgham 2 cakes soap. Miss Garrie Watkins 1 coat. Mrs. J. O. Atkinson Elon College, N. C. 1 dress. Mrs. A. F. Isley Burlington, N. C. 1 dress. Agnes W. Michael Gibsonville, N. C. 24 cans of tomatoes. Palmer Hillard, Maunson, N. C. 1 pk. prepaid "Wonderful peas." Capt. W. A. Turrentine, Burlington ½ bu. field seed corn, and 1 gallon early roasting ear corn.

We have other articles to report but hold till next week.

We are very grateful for all these useful and helpful gifts.

They show how willing the people are to help us in our work. The cash is always ready for use and the gifts as they come if not an immediate call for it, it is placed away and is brought out for service.

We are trusting to have quite a large rally from our Sunday schools that have been in "winter quarters" for the past months. A hearty welcome to you and may you all make up for lost time by liberal offerings. With love and best wishes to all,

Yours hastily but sincerely,
Uncle Jim.

—
Macon, N. C. Apr. 7, 1908.

Dear Uncle Jim:

Enclosed you will find our dues up to

April. It is "Tickle-Toe-Time" now and we enjoy roaming over the hills "In a bare foot burst of bliss" hunting wild flowers and planting our little gardens. Here's wishing that Mary Lee and James Jr. and all the little orphans are enjoying the same barefoot blessing.

Much love and many good wishes for the Corner.

Your little nieces and nephew,
Helen W. Scholz.
Herbert Scholz Jr.
Elizabeth Scholz.

Well, little folks by the time you see your letter in print I guess all of our big family will be roaming the Orphanage hills with barefoot toes digging in the sand. My isn't it fun!

—
Raleigh, N. C. April 3, 1908.

Dear Uncle Jim:

My little sister Pauline wants to join the band of cousins, too.

Our school closed yesterday. Enclosed find 5cents each.

Your little nieces,
Jessie Penny.
Pauline Penny.

We welcome little Pauline and hope you both will prove faithful members of our band.

—
Crews, Va. March 31, 1908.

Dear Uncle Jim:

I sent my dues for February but have not seen where it was received. I now send dues for March hope it will reach you safe. I enclose 10 cents for March. Love to all the cousins.

Your fond little niece,
Helen S. Foster.

Your Feb. money was received and credited Helen. I guess you overlooked it. In the paper of March 11 you will find it.

—
Dearmanville, Ala. April 4, 1908.

Dear Uncle Jim:

I will write my letter for April. Uncle Jim I will be 13 years old, the 16 day of this month and I will be glad. I wish you all could have come up here to the district meeting. We had a grand time. I would like to see all of the cousins. With much love to all.

Your loving friend,
Perla Pate.

In your "teens," are you Perla? Well Uncle Jim sends many good wishes for this an Happy Birthday occasion.

—
Boston, Mass., suffered a destructive fire Sunday, April 12, one square mile of its manufacturing, business and tenement district being burned entailing a loss estimated at more than \$10,000,000.

RESOLUTIONS OF RESPECT.

Whereas it hath pleased our Heavenly Father to take from our midst Brother Elliott J. Driver, who departed this life, on Feb. 20, 1908, at Carthage, N. C., and, whereas, he was a faithful and much beloved member of Berea (Nansemond) church, therefore, be it Resolved,

1. That we bow in humble submission to the Divine will, knowing that He doeth all things well.

2. That in the death of Brother Driver this church has lost a true and faithful member, whose work among us will linger as one of the priceless memories of Christian service.

3. That we record our sincere appreciation of his loyalty to the cause of Christ, and hereby return thanks to Almighty God for the gift of his life to the Master's kingdom.

4. That we strive to emulate his virtues, and endeavor to press forward in the great work which he loved.

5. That a copy of these resolutions be sent to the bereaved family, as an expression of our sympathy, a copy sent to the Christian Sun for publication, and a copy entered upon the church record.

Done by order of Berea (Nansemond) church at a called conference.

I. W. Johnson,
W. J. Lee,
Frank Winner,
W. H. Brinkley.
Committee.

DIED. Harpyer.

At Garner, Wake Co. N. C., March 28th. Edward Daron Harpyer, son of Rufus and Mary Harpyer. He was born June 17, 1878. He leaves a mother and four brothers to mourn their loss. His father, one sister and three brother passed over the river before he did. He, his father and one brother have died in less than twelve months. May God bless the mother and four remaining brothers. Funeral exercises by the writer.

W. G. Clements

—
The Republican Convention of N. Y. has instructed its delegates to the national convention to vote for Gov. Hughes as nominee of the party for the presidency.

—
Congressman Hobson, of Merrimac fame, made a speech in Congress Saturday pleading for four more battle-ships to be added to the navy at once; declaring there was danger of war with Japan. This war talk with Japan makes us sick.

ACKNOWLEDGEMENT.

We wish to acknowledge receipt of the following dues paid for the Christian Church Loan Fund:

Mrs. Ella L. Dunn	\$2.00
L. M. Clymer	1.00
Mrs. L. M. Clymer	1.00
A friend at Elon College	1.00
C. P. Wall	1.00
N. C. and Va. S. S. Convention	10.00
Pleasant Grove Sunday-school	5.00
Total	21.00

We thank these friends very graciously and urge others to follow promptly. This is a good work which needs encouragement with dollars.

Fraternally,

R. S. Petty, Secy.

Greensboro, N. C.

President Roosevelt may sometimes say rash and reckless things, but upon my word he does know how to speak the truth without varnish sometime. Recently addressing a Mothers Congress he uttered this:

"Unless the average woman is a good wife and mother; unless she bears a sufficient number of children, so that the race shall increase and not decrease; unless she brings up these children in soul and mind and body—unless this is true of the average woman, no brilliancy of genius, no material prosperity, no triumphs of science and industry will avail to save the race from ruin and death. The mother is the one supreme asset of national life; she is more important by far than the successful statesman or artist or scientist."

During the last forty years, according to Senator Henry Cabot Lodge, more than nineteen millions of foreigners have immigrated to the United States. Since the formation of the government more than twenty-four millions have entered this country, twenty-two millions being from European countries. Only 7,500,000, however, came from Great Britain and Ireland. These figures show that we are in the midst of the greatest movement of peoples that has ever taken place in the history of the world. The great problem is to assimilate this immense crowd and make them true American citizens.—Ex.

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